be virtuous and conſtant when reaſon is neither allowed to be the foundation of their virtue, nor truth the object of their inquiries?

But all Rouſſeau's errors in reaſoning aroſe from ſenſibility, and ſenſibility to their charms women are very ready to forgive! When he ſhould have reaſoned he became impaſſioned, and reflection inflamed his imagination inſtead of enlightening his underſtanding. Even his virtues alſo led him farther aſtray; for, born with a warm conſtitution and lively fancy, nature carried him toward the other ſex with ſuch eager fondneſs, that he ſoon became laſcivious. Had he given way to theſe deſires, the fire would have extinguiſhed itſelf in a natural manner; but virtue, and a romantic kind of delicacy, made him practiſe ſelf-denial; yet, when fear, delicacy, or virtue, reſtrained him, he debauched his imagination, and reflecting on the ſenſations to which fancy gave force, he traced them in the moſt glowing colours, and ſunk them deep into his ſoul.

He then ſought for ſolitude, not to ſleep with the man of nature; or calmly inveſtigate the cauſes of things under the ſhade where Sir Iſaac Newton indulged contemplation, but merely to indulge his feelings. And ſo warmly has

has he painted, what he forcibly felt, that, intereſting the heart and inflaming the imagination of his readers; in proportion to the ſtrength of their fancy, they imagine that their underſtanding is convinced when they only ſympathize with a poetic writer, who ſkilfully exhibits the objects of ſenſe, moſt voluptuouſly ſhadowed or gracefully veiled—And thus making us feel whilſt dreaming that we reaſon, erroneous concluſions are left in the mind.

Why was Rouſſeau's life divided between ecſtaſy and miſery? Can any other anſwer be given than this, that the effervеſcence of his imagination produced both; but, had his fancy been allowed to cool, it is poſſible that he might have acquired more ſtrength of mind. Still, if the purpoſe of life be to educate the intellectual part of man, all with reſpect to him was right; yet, had not death led to a nobler ſcene of action, it is probable that he would have enjoyed more equal happineſs on earth, and have felt the calm ſenſations of the man of nature inſtead of being prepared for another ſtage of exiſtence by nouriſhing the paſſions which agitate the civilized man.

But peace to his manes! I war not with his